

DIARIUM SCRATCH PAD #78

WIRINX 79

2004

2003 363 = 29 December

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The Elder Futhark

Michael William Heston aka

isis.phpBB3now.com

Gorticide

<http://www.gortbusters.org>

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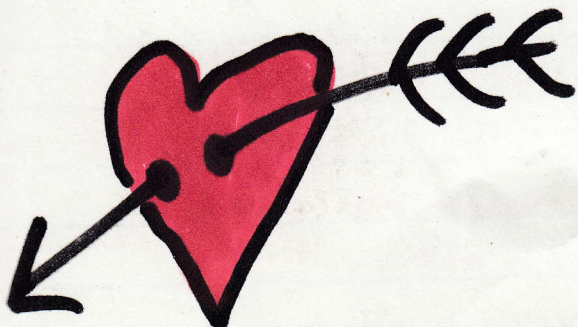
[THE BOOK OF]

“Wonder Continues”

P X W J R < X T I N M S

2004

Winter



From Autopsy of Revolution [Ellul]

Political revolutions cannot topple technology because even the revolutionaries must make use of it. Such a revolution "still serves technology... and will be forced to restore society through technology."

Ellul writes, "If you would be genuinely revolutionary, be contemplative: that is the source of individual strength to break the system. It would represent a vital breach in the technological society, a truly revolutionary attitude, if contemplation could replace frantic activity. Contemplation fills the void of our society of lonely men."

Ellul continues, quoting from the Nobel-prize winning Mexican writer Octavio Paz:

"I write to discover, because contemplation is the art of discovering things that science and technology cannot reveal. Contemplation restores to man the spiritual breadth of which technology divests him, to objects their significance, and to work its functional presence."

Contemplation is the key to individual survival today."

~~not~~ central goals as of 2004:

awareness and self-understanding
via ruthless honesty about my qualities

EXPERIMENTS IN AUTOMATIC WRITING (Turtle Island 1987)

Transcribed December 2003 at room 404 in Del Monte Hotel [302]
Asbury Park, New Jersey 07712

1987 March 28 Saturday

Dream of Lisa Jackson Moore = "Twelve Moons"

I am hearing my own crying which turns into a howling like a lonely dog in search of a companion. Then visions of Victoria, Lisa's daughter. I am holding her. I am her "guiding spirit".

1987 March 24 Tuesday (while at Marlboro Psychiatric Hospital)

Before I go to sleep, I wonder how I may find a solution to being cooped up in a DETOX. I wish to engage with the main agent of confusion. A dream battle is to be engaged in, and I pray to the spirits for supernatural intervention.

In the dream, I am running through a yard on route 33, Freehold, between "the circle" and Wemrock Road. I end up in a fenced in yard with two large black dogs biting at me.

I throw the dogs into one another as they viciously attack me. One is stronger than the other and comes after me continuously. I am granted a pitchfork and I stab the dog on the snout, then I climb the fence.

The next morning, I leave the caged in psychiatric facility on foot - in bare feet, and walk back to Freehold... in bare feet. That night I ask the Dream Spirits what can be done to heal the earth, air, and water of pollution, industrialization, and all the artifice that alienates us from the ways our tribal ancestors existed in harmony with the Spirits of the Earth and Her Waters, Her Air.

I also ask: Who is "Nova"?

When will Nova become my follower?

More questions to the Dream Spirits:

I am amazed with the occult. Will I eventually lead some kind of escape into communal society?

Will I be aided by the supernaturals?

Do I possess some kind of "gypsy magic"?

Do my Germanic roots give me certain qualities needed to "transform people into messiahs savages", so that we may actually be webbed to the soul of THE SPIRIT OF THE EARTH?

Is there a way to KILL THE ENEMY without involving individuals, so that guilt becomes meaningless?

And may this "WAY TO KILL" be within the interior life, in the dream world? May I be inspired to write religious (spiritual) messages that will unite a sacred circle of mystics? May we possess "timeless wisdom"?

1987 March 31 Friday

... Walking around in "a drifting way" along streets.

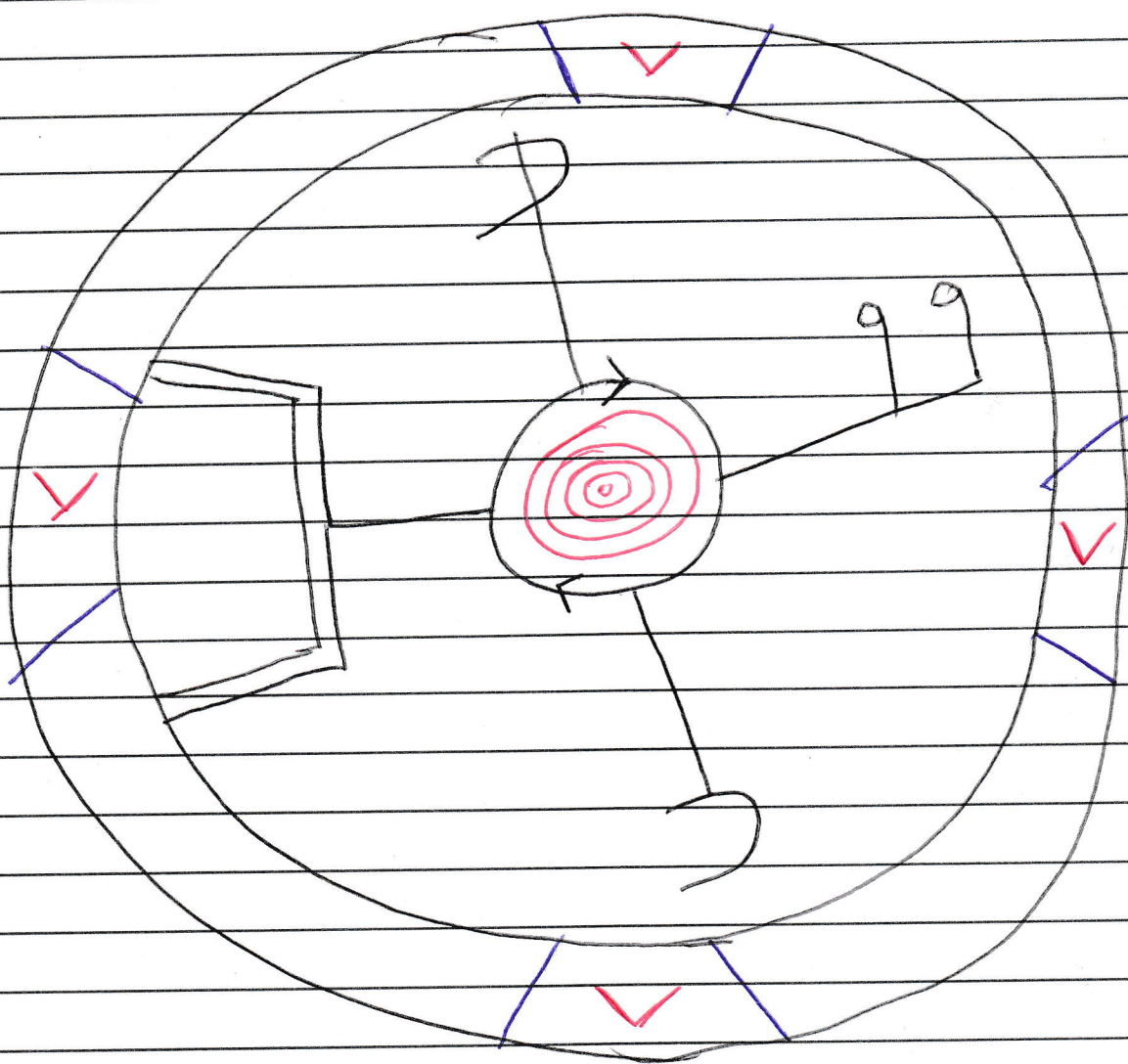
I walk to a room and listen to Joe Fili "preaching".

I tell him that his philosophy on dreaming was effective.

Also in the room are younger disciples of this doctor of the spirit world.

Fili then shows me the enemy, who wishes to lock me underground. I elude and escape. I see Fili's face, and I sense he sees my face.

I explain to Joe about a dream (within a dream) one that tells of how the town I was raised in seems to ignore the "Black Power" - how it demeans the inner strength of the Anti-Industry Warriors; they ignore but cannot deny such strength.



hex² Diarium # 79

The Book of Wonder Continues

2004 Winter (January - 6 February)

THE NEW TRIBAL REVOLUTION

"To be free, we will have to take the world back from the pharaohs. It won't be hard. They're not expecting it — but even if they were, they'd be helpless to stop it"

Daniel Quinn

Beyond Civilization

I write because I must write.

Self-expression is as involuntary as is breathing.

Altraxas refuses to lose its grip on me, demanding I put into words what I have to say, come what may.

We become what we do. Character is destiny. I have been loyal to the poetic demon within since early adolescence, actually since I was 12-13 (1979-1986).

Through introspection I deepen my awareness and come to know the half comic, half tragic creature, man.

Consciousness is seeking to transform experience into wisdom.)

My vision of reality is a threat to the notion of Good and Evil. (Blake said that every true poet, wittingly or unwittingly, is on the devil's side.)

I suffer the loneliness of the poet and the tragic consciousness (accepting the human condition while rejecting the possibility of any sort of afterlife, either in history or eternity.)

The idea of "love" actually appears first in literature under the guise of unrequited passion. Love is a sense of need rather than fulfillment: a brooding introspective passion, somber, raging. This passion proves to be humiliating because love is an emotion tinged with selfishness, with contempt for the object of one's desire.)

(As Octavio Paz says, Love is not sexual freedom, but the freedom to feel passion; not the right to perform a physiological act but the right to freely choose to be intoxicated.)

(The practice of poetry demands the renunciation of the ego. "Automatic writing" is the modern equivalent of Buddhist meditation.)

Automatic writing is not a method for writing poems: it is a psychic exercise, an invocation meant to open the floodgates of the verbal stream.

Poetic automatism is a state of passivity in which self-criticism is suspended. One calls forth the appearance of true reality.

(The basis of "automatic writing" is the belief that speaking and thinking are one and the same thing. Man does not speak because he thinks; he thinks because he speaks. To speak is to think.)

Breton made no distinction between magic and poetry.

Poetry is a force, an energy capable of changing reality. Poetry is the proof of man's natural innocence.)

Instinctive Nihilism will not be a School of Philosophy but a Movement of Liberation. Revealing what is hidden, calling forth the shadow that is us but we never allow to exist. Our suppressed shadows come forth to deny the illusory solidity and security of our consciousness, that pillar of smoke on which we build our arrogant philosophical and religious constructs. Identity itself, the socially constructed self, is a Western institution.

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Octavio Paz speaks of poetic instants, moments common to all men, but the poet remembers while others forget. In such poetic instants, we negate time. We negate what we call the everyday outlook on life.

Having lived such instants and capable of pondering their meaning, one knows that the self cannot be redeemed because the self does not exist!

The boundaries between waking and dreaming, life and death, time and the timeless present are fluid and vague. We do not know what it is like to die, except that it is the end of the individual self — the end of the prison.

We break out of this prison many times.

A poem is rhythmic language.

A song is language with a rhythm.

Rhythm is a relation of difference and similarity :
this sound is not that one,
this sound is like that one.

Rhythm is the original metaphor.

It says: succession is repetition, time is non-time.

The true poet speaks with others when he ^{talks} speaks to himself.

Poetry and mathematics are the two extreme poles of language.

Poetry is a form of experimental knowledge,
a knowledge of hidden, invisible realities.

The demon, muse, and God are replaced by opium, hashish, peyote,
and HALLUCINOGENIC MEXICAN MUSHROOMS.

The original name of the sacred mushroom was *teonanácatl*, which means "the flesh of God, the divine mushroom".

The disappearance of divine powers has coincided with the appearance of drugs as the bestowers of poetic vision.

Many drugs of the ancient world were known to further contemplation, revelation, ecstasy - and they were thus used. American Indians, and many African and Eastern peoples still use drugs for religious purposes.

Here I speak of hallucinogens, and not alcohol or cocaine.

Drugs snatch us out of everyday reality, blur our perception, alter our sensations, suspend the entire universe.

We break with the outside world and enter the heart of a secret, hidden world.

Drugs serve as a way to reach deeper levels within ourselves within the universe. Drugs help to topple everyday reality and force us to contemplate our inner selves.

Drugs do not open the doors to another world - rather, drugs open the doors of our interior world and bring us face to face with our phantoms, with our ghosts. Drugs take us back to the center of the universe.

All this is achieved by means of a chemical communion. A pharmaceutical compound can open the gates of paradise to us. This idea shocks or ~~to~~ irritates many people. It seems dangerous and anti-social: the use of drugs diverts man from his "productive activities", weakens his will, makes him a parasite.

The condemnation of drugs on the grounds of their uselessness can be extended to mysticism, love, and art,

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Religious believers and upholders of conventional morality are repelled by the idea of drugs as the key to divine vision, or at least to a certain spiritual peace (as is the case with smoking marijuana).

Imagination: the faculty of our nature to change itself.

Is poetic vision a biochemical reaction?

If so, what are the ethics of mood stabilizers?

If a "chemical imbalance" forces us to create poetry, what are the ethics of psychiatric intervention which prevents the creative experience?

What we call mind appears to be the product of chemical and biological processes; and what we call matter has also turned out to be energy, time, something that is no longer "matter".

Drugs are nihilistic. They undermine our values and overturn our ideas of good and evil, what is permitted and what is forbidden. Their action is a mockery of morality based on reward and punishment.

The person who takes a drug implicitly doubts the solidity of reality. He is not sure it is what it appears to be, or he suspects another reality exists.

Drug addiction is merely one of the results of the changes industrial society has undergone since World War II.

I truly believe hallucinogenic substances are less dangerous than alcohol, and that the reasons the authorities prohibit hallucinogens has more to do with public morality than public health.

Hallucinogenic substances like LSD, peyote (mescaline), and mushrooms, as well as strong marijuana, are a threat to the ideas of enterprise, usefulness, progress, work, and other notions that justify our meaningless lives.

Alcoholism is an infraction of social rules.

The recourse to hallucinogens implies a negation of social values and is an attempt to escape from this world and drop out of society.

The real reason for the condemnation of hallucinogens and why their use is punished: the authorities are not stamping out a harmful practice or vice, but attempting to stamp out dissidence. Since this form of dissidence is becoming more widespread, the prohibition takes on the proportions of a campaign against a spiritual contagion, against an opinion.

The authorities are displaying ideological zeal: they are punishing a heresy, not a crime.

ALCOHOL and HALLUCINOGENIC DRUGS are OPPOSITES! The drunk is loquacious and expansive; the tripper silent and withdrawn. Alcoholism seems to be a reaction to the tensions and conflicts engendered when people belonging to different ethnic backgrounds, with different traditions and languages are forced to live together.

Alcoholism was a substitute for the old social bonds that had been broken. Alcoholism - the search for a common language. Alcohol is social; drugs solitary.

THE MALL AND THE MUSTER ZONE

No more computer

No more Diplomat pen

No more trips to Freehold

Until I'm back on that medicine

Forget that! I'm coming back again

You know where

You just don't know when

Who is more confused than me?

All over the place, just look and see

Better believe it, Mr. Kaczynski

I'll kill three thousand men to save one Tree

Then I'll hide in the hills like a wild monkey

Yin and Yang

Dark and light

Tears and rage

Fight or flight?

Now I move from day to night

And as the holy jihad hair grows on my face

~~And~~ I no longer fear the foot soldier's mace

Kilroy was here, and so were my kin

The Nephews of Uncle Ted will ride again

Sending Empire into the realm of Never Been

Many changes are comin' our way

What about my feelings?

They're too dark to say

Allison, twenty years ago, so Gray

And now this Senorita here today

La Reina De Las Gortas? No way, No way!
She insulted me deeply yesterday
Now she looks at my back as I run away
I won't be back to see her
At least not today

Now they got me in a zoo like a chimpanzee
And your glass walls are closing in around me
But I'm breaking through and busting free
La gorta made my eyes to see
How ugly inside pretty can be
Ugly inside, or just ugly to me
But I'm in love with her
And I always will be

I guess I must be some kind of pagan tramp
If I only had a sack of potatoes and a place to camp,
I would use our only moon as my lamp
And my own voice would become my organic amp

So now as my Queen sticks her nose in the air,
I get a grip on the reality that life just ain't fair
Choking on the lies and blinded by the glare
Defiant homeless gringo cracker,
The dirty white dog!

His cigarettes are hand rolled

This Doctor Faustus of Freehold

Got a common cold from smokin' white gold

I'm the first to admit this shit is gettin' old

So if you see me in a rage, please don't take a chance

Like a German barbarian descending on France,

Coming to Nueve Freehold to steal your daughter

Old Gorticide must be back to drinking that Fire Water!

Shame, shame, shame on you Old Freehold
You sold out on this Native Son so very long ago
When you let them build the Raceway Mall
Since then fire ~~has~~ watched the Woods fall, fall, fall
Into the hands of rich city folks who have much gall

But now things are getting out of control
Your new children, the Old Aztecs, are now in my soul
And don't think because I'm not there
Or because you don't see me stop and stare
That I no longer really care

That's right, you know me, I don't lie
My love is strong, it just won't die
Never mind my skin, I am family
Hate me if you must, you folks are stuck with me!

An Elder Son of Freehold wants it to be known
Like a hawk, I've been watching this Muster/zone,
I know they want me to want them to go,
And you think because I'm down and out, they are my foes,
But it's the rich, not the poor, I call mis enemigos

xin and yang
dark and light
tears and rage
flight or fight?

Now I move from day to night
And as the holy jihad hair grows on my face
I no longer fear the foot soldiers' mace
Kilroy was here, and so were my Kin
The Nephews of Uncle Ted will ride again
Sending Empire into the realm of Never Been

Would I place this under CIVIL RIGHTS CRISIS?

No. I ~~that~~ think I would make an entry in the Toxic Culture thread with a hyperlink to a new topic in the Philosophy & Transcendent Thought forum. CREATE FIRST, THEN HYPERLINK
I will call the topic "MEXICAN MASKS".

(quote)

4. For a long time now I have been perplexed by my inability to break through barriers that prevent true communication with ⁹ people who have made my hometown their own. At first, I thought the ~~barrier~~ primary barrier was language, but after ~~many months of~~ ^{highly many months of} ~~deeper~~ reflection and research, I have come to the conclusion that the barrier is ~~more~~ deeply rooted in a cultural taboo. I am prepared to give up trying to break through this barrier, and I hope this post will explain why I am giving up. (*see note p-17)

***** Before I quote from the Nobel-Prize winning Mexican writer, Octavio Paz, I want to make clear to the reader that ~~I have devoted my energies in~~ for the past twenty five years I have devoted my mental energies to ~~the~~ developing my awareness and self-understanding. ~~With now I consid~~ I have made a virtue of complete and ruthless honesty with myself about my most undesirable qualities. Awareness is the central goal of my existence.

I have no desire to put up a "good show"; ~~and hence,~~ ~~the having written this,~~ ~~the reader must~~ Knowing this about me, the reader might have a better grasp at how disturbed I am by the realization that a people I respect may see my virtue as a vice. What ~~they~~ perceive as ~~strength~~ ~~that~~ is a
I

strength, ~~they~~ ^a perceive as ~~their~~ weakness. This is a dilemma of course I am speaking about Mexican Masks and the cultural taboo against communicating ~~the~~ ^{our} innermost realities.

Before I make a mess of this part, I will take a few excerpts from Octavio Paz's ^{the} Labyrinth of Solitude. ~~V/GOTO QUOTE#~~

Impassioned heart, disguise your sorrow...
- popular song

① First

PRELIMINARY NOTES TO "MEXICAN MASKS" Philo thread!

1. note: Criollo: a person of pure Spanish (European) blood living in the Americas.

Mestizo: a person of mixed Spanish and Indian blood.

2. another note: What struck me as awe-inspiring when I first layed eyes upon ~~my~~ Freehold's Hispano-American people was that, rather than seeing Mestizos, I felt I was in the presence of actual Apache Indians, or even Navaho or Mission or Utes.

I began to regret the Spanish language, seeing how these people have had ^{this} Latin forced upon them by the Europeans - and now they are learning the Germanic language we call English forced upon them as well.

what is
I wonder ~~where~~ the source of the Mexican Masks - is it from Spain? or ~~from their Indian roots?~~

3. Lastly, ~~where~~ where Octavio Paz writes his or him, please read his/her... He wrote in 1972 before the Chicana/o phenomenon
link to post →

Octavio Paz wrote:

"The Mexican, whether young or old, criollo or mestizo, general or laborer or lawyer, seems to me to be a person who shuts himself away to protect himself: ~~silence and words~~
his face is a mask and so is his smile.

In harsh solitude, which is both barbed and courteous, everything serves him as a defense: silence and words, politeness and disdain, irony and resignation.

He is jealous of his own privacy and that of others, and he is afraid even to glance at his neighbor, because a mere glance can trigger the rage of these electrically charged spirits. He passes through life like a man who has been flayed; everything can hurt him, including words and the very suspicion of words."

*** Now, pay attention, because Señor Paz has rekindled some hope for me. He reveals a subtle loophole.

"The Mexican is always remote, from the world and from other people. [65] And also from himself. [67]"

* >>> Aha. Eureka! Remote from herself!

Here is a sign that the last 25 years I have spent in deep introspection has ~~been~~ NOT BEEN IN vain. For I am not remote from myself.

I can help, I know I can.

I can help the Mexicana to know herself!

Just because these cultural taboos exist now does not mean that they are inevitable. Life is "dynamic" and renewable reality - and each of us is so significant in our evolution. I want to at least try to penetrate these masks. →

⑤ I feel compelled to confess that my interest in Mexican culture was initially motivated by purely ~~self~~ personal, selfish, and sexual ~~man~~ desires, but perhaps all of human evolution is secretly moved by such subjective impulses.

→ Octavio writes "The speech of our people reflects the extent to which we protect ourselves from the outside world: the ideal of manliness is to never 'crack', never back down. Those who 'open themselves up' are cowards. Unlike other people, we believe that opening oneself up is a weakness or a betrayal. The Mexican can bend, can bow humbly, can even stoop, but he cannot back down, that is, he cannot allow the outside world to penetrate his privacy. The man who backs down is not to be trusted, is a traitor, or a person of doubtful loyalty; he babbles secrets and is incapable of confronting a dangerous situation. Women are inferior beings because, in submitting, they open themselves up. Their inferiority is constitutional and resides in their sex, their submissiveness, which is a wound that never heals."

- and here I have the bull by the horns!

As a genuine philosopher who spits in the face of my own cultural taboos, I challenge the Apache and Female aspect of the Mexican psyche to confront this cultural taboo of hiding behind a mask just so as to appear strong. Image if we can topple this taboo!

Now, at the very least, I might be banned from my mother's house - and this is where all my belongings are: my computers, my books, my entertainment equipment, my drum kit, all my notes and music and software...

If I am denied access to this stuff, where else can I store it? I am FUCKED - and my mother is helping to FUCK ME. She has put me in this situation abruptly.

I feel I can't afford to process this as anything but absurdity. The whole situation is absurd.

If I can refuse to become disturbed by it, then am I blocking out reality? No, I am attempting to experience reality without damning myself.

What happened on New Years Eve was an event, and I am not the sole player here. I mean, this is a consequence of being locked out of my mother's house, of being sent to live in an environment I feel compelled to escape from, and the desperation of a person in the throes of a nervous breakdown.

Why must my mother involve the authorities?

I am HIGH RISK - meaning I am not stable, and yet - the State refuses to acknowledge I am in no condition to cope with employment. So I end up a witness to how our lives are dictated by circumstances and temperament. I am losing patience with the outside world.

In the Metaphysics of Love thread:

29

"The belief that 'true love' will solve our spiritual dilemma is one of the strongest illusions of the Western world. Perhaps only a series of disappointments will convince us that love cannot solve our spiritual loneliness." - James Park

Spiritual loneliness seems to be a yearning for love.

Even the best love will not abolish our spiritual loneliness.

When being together with the people we love does not overcome our loneliness, it may be spiritual loneliness.

The problem is spiritual, not interpersonal.

Spiritual loneliness is a permanent condition of our beings.

Spiritual loneliness affects every dimension of existence.

SPIRITUAL LONELINESS = EXISTENTIAL LONELINESS

Spiritual loneliness is discovered in our depths. Sometimes, when we least expect it, loneliness freezes us. The bottom drops out of our being: shaky, insecure, weak and "clingy".

* "clingy" - like when a child when mama was leaving

- like when you realize there is no more crack or cash.

This gnawing deficiency makes us want to devour others as protection.

If our problem is spiritual rather than interpersonal, we need a spiritual solution - rather than a psychological method of healing. The same inner sensitivity and subjectivity that enabled us to grapple with our existential loneliness can now help us to grope our individual ways to Existential Freedom.

Each of us can only try to become sensitive to those interior moments when we spontaneously find ourselves whole and filled. If we learn to attune ourselves better to such moments of peace, we may discover

how to be so that such moments will return.

The transformation comes when we give up striving.

And that may be all we know about the process:
how we orient ourselves internally to enable completeness to come.

Now, "STRIVING" can be applied to chasing euphoria, chasing social status, a satisfied ego through dominance rituals, seeking sexual orgasm, etc.

In the very place in our depths where we used to feel empty, lonely, and needy, we now find ourselves satisfied and full.

✓ ~~Our lives seem like~~ ~~Our civilization and the lives we live seem like~~ ~~live~~ seems like a useless, meaningless treadmill. ^{life}
It is a huge industrial complex devoted to the production of oil, but all of the oil is needed to keep the machines running! All it accomplishes is its own perpetuation. What's the point of running around in a squirrel cage, or giving my life to a rat race without a goal?

Our existential predicament - perceived as ontological anxiety - is the handle by which we can grip our own beings.
First we must acknowledge our ontological anxiety.
This includes peeling away the protective evasions we have so cleverly woven to protect ourselves from the deepest truth of our being.

Once we have revived our ontological anxiety, we must keep it alive, not allowing it to die away into comfortable obscurity once again.

Initially we are creatures of our own genetic make-up and cultural conditioning. And if we do not notice our conformity, if we do not retrieve our beings, we will remain in our culturally given, inauthentic selves (gorts) all our lives.

Paul Tillich (The Courage To Be)

"The first assertion about the nature of anxiety is this: anxiety is the state in which a being is aware of its possible nonbeing. Anxiety is the existential awareness of nonbeing."

'Existential' in this sentence means that it is not the abstract knowledge of nonbeing which produces anxiety, but the awareness that nonbeing is part of one's own being. It is not the realization of universal transience, not even the experience of the death of others, but the impression of these events on the always latent awareness of our own having to die that produces anxiety.

It is the anxiety of nonbeing, the awareness of one's finitude as finitude."

We will attempt to get beyond the objective fact of death to our deeper, subjective response to finitude - our fear of ceasing-to-be. Normally we think of death as biological, where we observe another plant or animal's death.

We will seek to probe even deeper behind our fear of ceasing-to-be to uncover our repressed ontological anxiety - the threatening inner state of being that possesses us continuously from the time we become aware of ourselves but which has very little connection with the fact of death.

It will be relatively easy to move from beyond the objective, public, external, spectator's vision of death as a once-in-a-lifetime event - in fact, the end-event of life - to feeling subjectively our deep fear of ceasing-to-be.

But it will be more difficult to separate the deeper dimensions of death: our terrifying fear of ceasing-to-be and our underlying ontological anxiety. If we probe even below our personal fear of ceasing-to-be-in-the-world, we may discover the cause of much of our evasive talk and deceptive posturing; we may pull the covers off our trembling, naked ontological anxiety.

If we find ways to look deeply into ourselves, exposing even our most clever tricks of thought, then, not only will we begin to fear our own deaths, but we may even confront our underlying ontological anxiety.

This ontological anxiety is obscurely felt by all of us as a subjective awareness drifting up from our inner depths, a pervasive haunting of our whole being, which we are reluctant to confront because we have no easy way to handle it. This continuous inner state of being is not the result of the fact of dying; it is not worry arising from the inevitability of actual death. Rather, our ontological anxiety is the deepest truth of our existence, obviously deeper than the external, objective, empirical fact of biological death, but even deeper than our inward, subjective, personal fear of ceasing-to-be.

Our ontological anxiety does not arise from the fact of death, but much of our concern about death arises from our ontological anxiety!

If our ontological anxiety truly grips us, we can go either of two possible ways:

1. we can organize our lives around this all-pervasive threat, courageously by embracing our ontological anxiety, moving ourselves toward "Authentic Existence"

2. We can be freed from our ontological anxiety after having fully acknowledged it (and attained some AUTHENTICITY), thereby coming into the new inner-state-of-being, "Existential Freedom".

Existential Predicament = Existential Malaise
= Existential Dilemma

malaise → an indefinite feeling of DISCOMFORT

→ could be understood as DISCOMFORT ANXIETY

→ DISTURBANCE

✓ HOW WE ARE at the deepest levels of our beings (existentially anxious, depressed, empty) is seldom obvious to us because we are usually submerged in the activities of our daily lives, usually preoccupied with the demands that hourly impinge upon us.

If we are busy making a living or caring for a family, how shall we become aware of our inner states-of-being?

If our hours of consciousness are all used up with practical matters, how shall we ever become open to our DEEPEST SELVES?

Our existential predicament is a problem of our human spirits rather than an understandable conflict within our psyches. If we have moved beyond moralism, can we still call our problem "guilt"? Might there be a level of guilt deeper than misbehavior?

primordial guilt
existential guilt

primordial guilt is utterly non-moral.

This primordial, existential guilt is not an expression for our innate badness, but it points to our "caughtness" or "imprisonment".

Whereas moral conscience is the internal tension between WHO-I-AM and WHO-I-THINK-I-SHOULD-BE, existential guilt does not arise from our personal failures, but is an all-embracing, non-intellectual inward sense of wrongness.

✓ We are born into a world of quiet conformity. Unless we find ways to take control of our own lives, all of our decisions will continue to be made for us by the anonymous forces of the cultures in which we live.

We may not be told which spouse or which job to take, but how free are we to reject both marriage and work as basic styles of life?

1. The march of technology, in the direction of complete industrialization of society is the deep causal factor in the emergence of modern passive nihilism.

- Technology tends to promote an instrumental sort of thinking in which human beings lose their sense of freedom and happiness, in the process becoming alienated themselves from nature itself. Nihilism is a problem unique to life in late capitalist societies where market forces and the drive towards profit and efficiency have eroded our confidence in the highest moral values. The nihilist feels a sense of passive despair as a result of being crushed under the heel of capitalist technology.

2. None of us can refuse to be born into or be influenced by the communities we are born into, but there exists an internal drive that seeks expression, never resting so long as some of its energy is held in reserve. So it is that human creatures are called from both inside and outside. Crippe has made me aware that my writing reflects a conflict between my inner and outer worlds, and he wonders how I have gone so long with this conflict without committing suicide.

3. From the outside we are told that we should pursue those goals valued by, and useful to, the group. While the call from the inside is idealistic, the call from the outside is realistic and pragmatic. The inner and outer forces that shape human creatures are in conflict; the conflict is exposed in me because I express it, I verbalize it, I put it out in the open, without shame, to be analyzed and dissected. But ~~it is~~ the conflict exists even for

who are not fully conscious of it. ^{v →} Locked in a war for dominance, the individual and the collective encounter one another; but they need each other. They are bound together by an antagonism which brings into existence an entity that is dependent upon both and yet transcends both ^{the} individual and ^{the} society. This entity is culture.

3. The force of culture glues the individual and society into ~~a~~ a discontented unity. Culture is a force that affects and shapes both individuals and the groups to which they belong, and no group of individuals is able to fully break ~~through~~ free from its influence. (or no, not Javan goitbustens) (??)

Culture's method of instruction is very covert and subtle. We don't consciously realize what we have been taught until our presumptions are questioned and our worldviews challenged as dubious.

This sometimes happens when outsiders bring to our attention certain details of our beliefs that seem curious and counter-intuitive to them. → From "outside" the influence of cultural conditioning, the values and concerns a particular

that a culture takes seriously may appear odd.

We unreflectively absorb customs, assumptions, and values which covertly direct our understanding and perception of the world around us, binding us to some people ~~or~~ while alienating us from other people. } add to 3

← NEW → Subject: A Transcendent Essence

4. When we try to communicate with those outside our own culture concerning issues of value and worth, we are forced to make appeals to a transcendent essence that unites us as one.

This essence is the "longing for infinity".

The longing for infinity finds its voice in the struggle of individuals within societies, making culture dynamic.

In civilization, the drive for infinity is squashed by the realistic and conservative forces of the collective. The emergence of civilization, be it Eastern or Western, Aztec or Mayan, signals that the collective has won the war, and the individual has become a prisoner. Whereas culture is characterized by energy and creativity, civilization is the crystallization of culture. It is rigid and static. It expresses itself in the desire for preservation and conservation and the perpetuation of itself.

5

The task of civilization is the protection and perpetuation of itself, and as civilization triumphs, culture sings its swan song, leaving behind the very force of energetic life and animation that made its accomplishments possible in the first place.

Civilization is lower, base, vulgar.

Civilization dismisses the soaring visions of culture as vague, impractical, and useless.

As civilization triumphs, the individual must submit to greater and greater forms of restraint in exchange for the guarantee of a role and a place within the civilization. To be human creatures undergo a repression of our innate, anti-social drives, redirecting those energies in the service of civilization. Civilization flourishes by means of squelching our innate drives. ~~But~~ Civilizations control biology.

We usually don't even notice this happening, and thus we become entangled within activities and relationships that dissolve our unique awareness of ourselves as an organism-as-a-whole-in-environments.

In our daily lives we surrender to the public world and melt away into the projects of civilization, becoming instruments rather

of Heidegger calls this situation "Falleness" (^{The} Fall of Man?) and characterizes it as the height of inauthenticity.

To have fallen is to have lost one's way.

It involves becoming immersed in everyday activities, which, in demanding our attention, distract us from greater pursuits. 2004 01 24

8.② These greater pursuits, though they may be consciously forgotten, still insistently call to us from WITHIN, tormenting us with feelings of emptiness and anxiety. So long as we turn away from our innermost drives, we are tormented with the feeling that there is unfinished business to be taken care of (C.R.O.W., finding a place to camp, working on ways to escape from our ~~prison~~ imprisonment in the cages of civilization).

Though repression helps to produce the grand accomplishments of civilization, it also produces mental illness, disease, and spiritual malaise.

A school

When a civilization demands of its members that they sacrifice their own inner aspirations for the sustenance of the collective, nihilism emerges as an especially pervasive social problem.

Our contemporary crisis signals the beginning of the end for "modern" human beings, but it also signals a point of Verwindung - an opportunity for recovery.

8 ~~We must attempt~~ as we fall further away from traditional values, we prolong our feelings of homelessness and bewilderment.

9 The undermining of the highest values of civilization has the effect of emphasizing to individuals that these values were simply conventions all along, and in revealing this fact, the threat of nihilism emerges.

10 Once in the grip of nihilism, the incongruity between desire and reality opens up an abyss in human life producing a situation in which humans feel unfulfilled, incomplete, and impatient with the world.

/ Nihilism is the decline that follows a climax. /

" Nihilism is neither positive nor negative - it is beyond good and evil. It is a phenomenon that signals a turning point in the value structure of a civilization.

12 The central question asked in the literature of nihilism is "What is to be done?"

The question is a sincere request for guidance, but it is also a cry of despair and confusion. In losing the values of convention (such as the values underlying Mexican Masks), the nihilist is made aware of an inner drive that remains unchanged.

13. ¹³ As it indicates a falling away from conventional hopes, nihilism attunes us to our own spiritual depths. It signals the possibility for renewed growth.

14. ¹⁴ Nihilism is an indication ^{both} that something has gone wrong and that there still remains an inner ambition for the pursuit of higher purposes and goals.

15. ¹⁵ As an example, study the posts here on gortbusters. The attentive scholar will notice a dark and gloomy pessimism about our civilization, and underneath that discontent exists an inner ambition to pursue a higher calling, to help ourselves develop fully human powers of perception, to apply the six sacred words, "Nothing that is so, is so" to the layers of gimmicks that confront our senses ~~on~~ every moment of our lives.

16. ¹⁶ ~~But~~ This higher pursuit is of a spiritual nature, but spirituality is the highest form of political consciousness...

Nihilism → the belief that all values are baseless and that nothing can be known or communicated.

It is often associated with extreme pessimism and a radical skepticism that condemns existence.

"Every belief, every considering-something-true is necessarily false because there is simply no true world." - Nietzsche (Friedrich)

Shakespeare wrote

41

" Out, out, brief candle!
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more; it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing."

In The Rebel, Camus faces the problem of nihilism head-on.
He describes at length how metaphysical collapse often ends
in total negation characterized by profound hatred,
pathological destruction, and incalculable violence
— "universal murder"

Nihilism characterizes deep resentment that often explodes
in violence.

✓ In his study of MEANINGLESSNESS, Donald Crosby writes
that the source of modern nihilism paradoxically
stems from a commitment to HONEST INTELLECTUAL
OPENESS

→ with other →
"Once set in motion, the process of questioning could
come to but one end, the erosion of conviction
and certitude and collapse into despair".
The Specter of the Absurd.

Daniel F. Rogers "Review of Dan Diner"

[http://www.h-net.msu.edu/reviews/showrev.cgi?](http://www.h-net.msu.edu/reviews/showrev.cgi?path=5579888601318)

path=5579888601318

Forum → Politics of Empire → ANTI-AMERICANISM

2004 January 15th Thursday

08:00

Well, earlier this week I had a premonition of a snow storm. I imagined a storm delaying my departure from the Del Monte. Sure enough, we have been hit and the winds are fierce. I will skip the Double Trouble meeting today. Why? Because I am out of food and I need to go to the pantry. What!

I hope Dave B. keeps our appointment. If I don't get to the clinic today, I will have to do the test again, and my move to HAB-CORE will be delayed. I wonder if I should just have Dave move me, eliminating the need for Joe to become involved. I should be able to fit everything in his VW as I will not be bringing any food... just CLOTHING, BOOKS, and BLANKETS...

Once I do get to HABCORE, I can make plans for a trip to Freehold so I can pick up:

1. CPU
2. MONITOR, SPEAKERS, TAPE DECK, Battery charger.
3. BLANKETS & PILLOW for reading
- ✓ 4. Both volumes of Schopenhauer's World As Will & Representation
5. Some ANTI-AA books
6. Emergency SOFTWARE, cassettes CD'S.

There is no rush to get these things.

I will make do with what I have.

Just having meals and internet-access in-house should be enough to balance the restraints imposed upon my organism.

(I have decided to transcribe something from the Why it is good to speak out against Alcoholics Anonymous. I think it deserves to be in a hardcover volume.

Alcoholics Anonymous (AA) is an American icon, the great hope of mainstream society that mass addiction will subside. AA is seemingly immune to criticism and public scrutiny. Very few people, including public officials who actively support the AA cartel, have actually read AA doctrinal literature, or even the list of the Twelve Steps, which are obviously religious. Even fewer have sat down in a typical meeting of the recovery group movement, to observe the indoctrination of newcomers into the ideology of powerlessness, helplessness, and dependence. AA sows the seeds of addiction before itself, then poses as a solution as it advances. AA shows the friendly side of tyranny, fronting honorable values to the public and media, while imposing its will upon addicted people behind closed doors. Their methods of indoctrination are an offense to common decency, with the result that many pay tribute to AA even while their own addictions progress toward despair and death. AA has found a niche in the dark side of the human psyche, and made it into a lair from which it preys on human vulnerabilities.

By speaking out against AA, you will warn others to stay away from recovery groups of all kinds, and thus prevent harm to addicted people. Recovery groups create an illusion of hope during desperate times.

AA does not believe in people at all.

AA believes in AA. When people improve, they must praise AA and never take credit themselves.

What appears to be a fellowship of recovered people is actually the drug culture of America between their own drinking and using episodes. These are not the kind of people from whom to seek help of any kind. They have abandoned their own

values for the ersatz religion of AA. By speaking out against AA, you can stop our progress toward becoming a therapeutic state, in which prisons and hospitals are one and the same.

AA has defeated the First Amendment of the U.S. Constitution and become our state religion. If you are an addicted person, it is good to speak out against AA because you have been misled about the nature of addiction and the nature of recovery. There is not a word or suggestion in the 12-step program concerning planned abstinence.

As you criticize AA, you will feel stronger and you will see more clearly how the 12-step program fits over an addiction perfectly. In truth, the 12-step program is the philosophy of addiction itself, wrapped up in God-talk to fool the larger society. When you see this, you will know better that you were on the right track while struggling alone, and that it is not you, but the groupers, who are crazy.

Don't be fooled by people who say AA shouldn't be criticized because it has helped so many people. AA has helped no one, failed millions, fooled most everyone, and taken credit for the success of a few of its members who have stopped drinking.)

2004 January 16th Friday
3:15 PM

Dave B (my ICMS case manager) was able to get me to the clinic to pick up the physical examination documents in Long Branch today. I gave him my SSI appeal paperwork. Social Services make photocopies, and then Dave will mail the originals to Social Security.

I got the green light to move into HAB-CORE in Red Bank on Martin Luther King Jr's birthday anniversary January 19th. My brother-in-law will pick me up around 6PM on Jan 19th.

I shall be leaving the library shortly, returning the books from p. 74 even though I am not finished exploring them.

It is better to experience reality than to explain it.

7PM Well, I returned all the books on page 74, and spent my last few hours at the A.P.P.L. I think the librarians there will miss me. I may be back, but I doubt it since I don't want to be tempted to smoke crack!

The thread about eminem being targeted by the U.S. government due to a threat on the president's life in one of his songs is funny. prophecyghostxx said, "I want to be on a list!"

Someone named "tm" said that he doesn't think pgxx is on a list, but that the authorities are definitely watching some of the people who post on this site, meaning "Hortie" (yours truly), "chimonkey", and perhaps even "The Aborigine" - is this why the Aborigine does not post because of the Patriot Act?)

As this chapter of my life, "Trying To Find A Balance" will come to a close before Monday morning. The SSI appeal is in effect, and I am soon to have a new address and a legal representative and a psychiatrist and a therapist and a "day program".

What will the next chapter be? "AN ORWELLIAN NIGHTMARE" We shall see. If I end up getting SSI while at HAB-CORE, I may be able to afford section 8 housing. I will apply soon after getting to Red Bank.

10:30 PM

2004.01.26

Without gortbusters.org, I really would have no one to converse with. I wonder how many people are following our threads. chi-monkey tells me that some girl from B.C.C. actually asked him, "Do you know Fortitude?"

Taru is from Finland, and she reassures me that she is very moved by my writings and that I should publish my poems in a book.

I borrowed some words from Cornel West (Race Matters) but I put them in my own context responding to the "America: After The Revolution" thread.

Mr. Miyagi had brought up Nihilism, challenging the usefulness of our theorizing.

We understand philosophic Nihilism as a doctrine that there are no rational grounds for legitimate standards or authority. I told him I am drifting away from "philosophic nihilism".

"Nihilism for me, is the lived experience of coping with a life of horrifying meaninglessness, hopelessness, and lovelessness. The result is a numbing detachment from others, and a self-destructive disposition toward the world."

In the State of the Union thread, after chi-monkeys post with Arundhati Roy (my most beloved Indian presence-of-mind), I posted links to

"Background and Shockwaves of 9-11: An Orwellian Nightmare" by Björn Ivarmark

alternatively, http://nyc-cache.phillyimc.org/Front.php3?article_id14115&group=webcast

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CALIFORNIA
Indians

NORTHWEST
COAST
Indians

PUEBLO
Indians of the
Southwest

CHINOOK

MISSIONS

UTES

NAVAHO

APACHE

UTE

SHOSHONE

CROW

BLACKFOOT

ASSINIBOIN

SIoux

PLAINS
Indians

CHEYENNE

ARAPAHO

COMANCHE

CHOCTAW

CHEROKEE

CREEK

IRIQUOIS

Indians of the
EASTERN
WOODLANDS

